



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of information of extreme value for purposes of ready reference, but it can hardly be called history; it contains an immense quantity of materials for a history. Works of this kind are probably indispensable, but they ought not to be multiplied.

GEORGE CROSS

NEWTON THEOLOGICAL INSTITUTION
NEWTON CENTRE, MASS.

ANSELM'S THEORY OF THE ATONEMENT

Professor Foley has given what is on the whole the most satisfactory presentation and criticism of the Anselmic view of the atonement in English.¹ Its chief excellences are its historical approach to the subject with its recognition of the influence of the social mind in the formation of Anselm's view, his lucidity of exposition and his ability to trace the influence of the theory in later theologians. In other words, Professor Foley has given us a thoroughgoing and a methodical historical study. In the first of the four main divisions of the volume he discusses the patristic teaching as to the atonement. In this field he is less a master of his material than in later portions of the book, yet he has used the Fathers at first hand. As every student of the matter knows, the patristic material is thoroughly unsystematic. The pre-Anselmic church does not seem to have been committed to any one exclusive theory as to how Christ's death was involved in his work as Savior. Professor Foley has been faithful to the various metaphorical expressions in which the value of Christ's death is set forth, but he has not attempted to force the Fathers into any doctrinal unity. A particularly commendable aspect of this phase of the treatment of this subject is his recognition of the fact that the ancient Fathers were ready to use a variety of interpretative concepts in order to make clear the significance of the death of Christ. One particular of considerable importance he seems to have overlooked, namely, that as long as sacrifice was universally practiced throughout Roman society any theory of the atonement was unnecessary. It was enough simply to evaluate it in terms of a social practice.

In Part II Professor Foley's treatment is more satisfactory in this particular. He shows in detail the various elements of the social mind which may be said to be presupposed by Anselm's thought. His work at this point is carefully analyzed, but it is somewhat surprising that the literature which he uses on feudalism is of such a popular sort. Even here his treatment does not make the impression of a first-hand knowledge of the great

¹ *Anselm's Theory of the Atonement*. The Bohlen Lectures, 1908. By George Cadwalader Foley. New York: Longmans, Green & Co. xi + 327 pages. \$1.50 net.

social and political institution of the Middle Ages. This impression, however, might very likely be due to the rapidity of treatment and it does not affect materially the discussion. It is, however, unfortunate that in treating the elements of the social mind from which Anselm's view arose Professor Foley has not more effectively handled some of the ideas of chivalry. He has, however, given full weight to the *Wehrgeld*. The most original and valuable work of the book is its exposition of *Cur Deus Homo*. Professor Foley follows the lead of Harnack and of Stevens but has obviously done original work. An interesting feature is the tracing of the influence of Anselm upon scholastic theology, for it is a field which the ordinary student of theology does not often till; yet it is of the utmost importance to the man who would trace the development to that body of doctrines which Protestantism inherited. The latter part of his discussion, which deals with the value of Anselm's work, is admirably discriminating, and is to be commended to all those mechanical theologians who like to play with the words, "satisfaction" and "debt."

Professor Foley adds to the volume an interesting appendix composed of the views of a large number of writers on the atonement. This collection of opinions is valuable theological anthology and ought to be read by all those who think there is a universally accepted view of the atonement.

Taken all together, the volume is one that ought to be read not only by teachers of theology, but by all ministers. It is one of the anomalies of our theological situation that there is no consistently and uniformly accepted view of the atonement. The reason for this will be, if not altogether apparent, not difficult to infer from a study of Professor Foley's work. It is in brief this: the Anselmic view of satisfaction for the injury done by sin to the honor of God was so thoroughly mediaeval as to become unintelligible or perverted in the same proportion as it has persisted in a non-feudal age.

SHAILER MATHEWS

THE UNIVERSITY OF CHICAGO

THE MORAL SYSTEM OF DANTE'S "INFERNO"

Even the casual reader of the *Divina Commedia* cannot fail to note a similitude and a contrast between the classification of sins in the "Inferno" and the "Purgatorio." In the "Purgatorio" there is no room for confusion. The seven ledges of the Holy Mount distinctly classify the seven capital vices or dispositions which keep the soul from God. Pride, envy, wrath, sloth, avarice, gluttony, lust—one above another they are limned by the great artist. But in the "Inferno" there is no such lucidity of meaning.